1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5

Finally, the author checked his own results against the work of

other observers, past and present, in the English, French, German and Italian languages. He has consulted, in addition to three American libraries (University of Pennsylvania, New York Public, Library of Congress), the British Museum, the Musée de l'Homme in Paris, Bern University, libraries in Florence, Rome, and the small but increasingly valuable library at the University College of Addis Ababa. He has secured offprints of articles on the subject, published in obscure publications, from Orientalists such as Paul Geuthner, in Paris. He has brought back from Ethiopia about a thousand Kodachrome and black-and-white photographs, and pottery, musical instruments and other artifacts, to add to the documentary evidence.

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

11. The letter was made available to the author through the courtesy of an Ethiopian informant. The text paraphrases Psalm 79.
12. This and the following section draw in part on material which has been published elsewhere, together with other material on Manz not included here. Cf. D. Levine, "On the History and Culture of Manz," *Journal of Semitic Studies*, IX (Spring 1964), 204–11.
13. The boundaries of Manz proper include the Mofar River in the south, the Adabāy and Wānchet rivers in the west, the Qechenē River in the north, and in the east a long chain of mountains which pour forth the waters that drain across Manz and which divide it from the lowlands of Efrātā, Gedem, and Qawat. Accurate maps of Manz and its boundaries are not yet available.
14. Their itineraries are described in Isenberg and Krapf, *Journals* (London, 1843); and Paul Soleillet, *Voyages en Éthiopie* (Rouen, 1886).
15. A. Caquot, "L'homélie en l'honneur de l'archange Raguel," *Annales d'Éthiopie*, II (1957), 91–122.
16. *Ibid.*, p. 113.
17. *Ibid.*, p. 114.
18. Takla Ṭsādeq Makuriyā, *Ya-Ityopyā Tārik Ka-Aṭsē Lebna Dengel Eska Aṭse Tēwodros* (Addis Ababa: Tensā'ē Za-Gubā'ē Press, 1949 E.C.), p. 20.
19. Cerulli, *op. cit.*, pp., 101–3.
20. Doresse, *op. cit.*, p. 165.
21. Chahab ad-Din Ahmad, *Futuh el-Habacha*, trans. D'Abbadie and Paulitschke (Paris, 1898), p. 342.
22. Cf. D. Levine, "On the History and Culture of Manz," *op. cit.*, p. 208.
23. This account of Nagāssi, like the accounts of his descendants which follow, has been constructed from a variety of sources, which, while differing in details, agree on the essential points presented here unless otherwise indicated. Oral traditions were obtained from Amhara informants in Manz and Addis Ababa. The chief written sources consulted include: Heruy Walda Selassie, an unpublished and untitled manuscript on the history of Ethiopia (part of which was published in his *Wā-Zēmā* [Addis Ababa, 1923 E.C.]); Takla Ṭsādeq Makuriyā, *op. cit.*; Tādassa Za-Waldē, *Ya-Abētohun Yā'qob Tewelddennā Aṣher Tārik* (Addis Ababa: Berhānennā Salām Press, 1948 E.C.); Guèbrè Sellassié, *Chronique du Règne de Ménélik II* (2 vols.; Paris: Librairie Orientale et Américaine, 1930–32); Antonio Cecchi, *Da Zeila alle frontiere del Caffa* (3 vols.; Rome, 1886–87); Major W. C. Harris, *The Highlands of Ethiopia* (3 vols.; 2d ed.; London, 1844); Isenberg and Krapf, *op. cit.*; and Soleillet, *op. cit.*
24. The related claim set forth by his dynasty—that Nagāssi was in the direct line of descent from Lebna Dengel—is less universally acknowledged by Ethiopians. It is still a controversial question whether or not Nagāssi was actually related to Lebna Dengel and, if so, by what route.

    The official genealogy traces the descent line as follows: Lebna Dengel—Yā'qob—Segew Qāl—Warada Qāl—Lebsa Qāl—Nagāssi. This is the account set forth in Takla Ṭsādeq Makuriyā's history. The other Shoan authors who

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

8. A. A. Brill, "Poetry as an Oral Outlet," *Psychoanalytic Review*, XVIII (October, 1931), 358. 113
9. W. E. Conzelman, trans., *Chronique de Galawdewos* (Paris, 1895), p. 121.
10. From an article in the *Tafari Makonnen Ensign* (Addis Ababa), April 12, 1951.
11. Carl O'Nell, "Manifest Orality, Hunger and Thirst in Dreams: A Cross-cultural Study of Oral Frustration" (unpublished Master's thesis, University of Chicago, 1964). A fourth group in this study consisted of a sample of Muslim Nigerians who, because of their fasting at the time of Ramadan when the dreams were obtained, presented a significantly higher proportion of respondents with dreams showing manifest orality (55 per cent) than did the non-Muslim Nigerians. O'Nell hypothesized that the Ethiopians would reveal manifest orality with greater frequency than both the non-Muslim Nigerians and the Americans, and these hypotheses were both confirmed ($p < 0.005$ and $p < 0.001$, respectively). 000 [113]
12. Personal communication from Allan Hoben.
13. John Whiting and Irvin Child, *Child Training and Personality: A Cross-cultural Study* (New Haven: Yale University Press, 1953), p. 194. 113
14. This and a subsequent reference to folk tales is based on an unpublished analysis of Ethiopian folk tales originally collected by Russel G. Davis, formerly of AID/Ethiopia. The sample contains some Galla as well as Amhara folk tales, but these are not distinguished in the analysis. The author of that study, completely independent of the present author, arrived at a conclusion concerning Abyssinian personality that exactly parallels the formulations of this chapter: "In short I would say that the Abyssinian personality centers around the oral-receptive and oral-sadistic orientations with an ambivalent regressive variant." 000 [127]
15. Wallis Budge, trans., *The Life of Takla Haymanot, The Miracles of Takla Haymanot*, and *The Book of the Riches of Kings* (London: W. Griggs, 1906), p. 349. 113
16. D'Abbadie, *op. cit.*, p. 298.
17. Wallis Budge, trans., *The Miracles of the Blessed Virgin Mary* (London: W. Griggs, 1900).
18. Assafā Gabra Māryām, *Enda Waṭatch Qaratch* (Addis Ababa: Berhānennā Salām Press, 1946 E.C.), p. 142.
19. *Teṭāyaq* was outlawed, the author was told, because it led to betting on the participants, and because modern legal procedure requires that everything be written down. 000
20. See note 14 above.
21. Woodruff and Hoerman, "Nutrition of Infants and Preschool Children in Ethiopia," *Public Health Reports*, LXXV, No. 8, 728. 113
22. Cf. Erikson, *op. cit.*, p. 80.

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

121 nally, data were gathered relating to the modes of acquiring, exercising, validating, and conserving powers of prophylaxis, diagnosis, and therapy. Here, as in the other areas of data gathering, a necessary distinction was made between the perceptions of practitioners and those of their clients.

*793 869 75 197 539 While the secular medical traditions of Ethiopia are exclusively oral, powerful cleric healers known as debteras have traditionally employed diagnositc, prophylactic, and therapeutic texts written in Ge'ez, the language of the Church, and in the vernacular. Numerous debtera texts gave been collected in the libraries of Europe and the United States, and valuable translations, most notably by Marcel Griaule, Deborah Lifchitz, and Stefan Strelcyn, have been published. These published translations, together with translations made in the field with the assistance of clerics, have been utilized in the writing of those sections of Chapter Four dealing with the debtera's medical texts.

*793 114 • 127

121 171 Although the focus of this dissertation is limited to the region in which field research was conducted, it should not be overlooked that the Amhara share important cultural affinities with peoples, now largely Islamic, occupying lands extending from the eastern Mediterranean to the Persian Gulf.

000 The highlands of Begemder, Tigre, and Eritrea form